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ARE NOT HINDUS CHRISTIANS?

A LECTURE DELIVERED BEFORE THE

Madras Native Christian Literary Society,

ON THE 22nd MARCH, 1888.

BY

S. PULNEY ANDY, M. D., F. L. S.,
M. R. C. S., ENG.

"For there is one God, and one Mediator between God and men, the man
Christ Jesus." 1 Tim. II. 5.

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SECOND EDITION, REVISED AND ENLARGED.

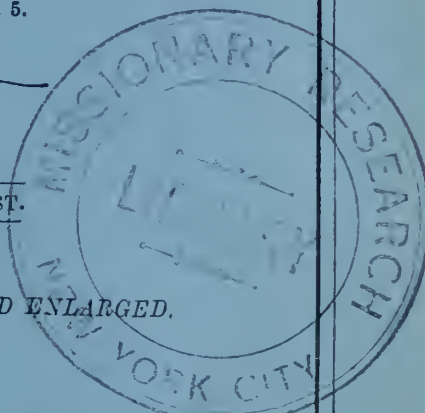
Madras:

PRINTED AT THE COSMOPOLITE PRESS,
1, RITHERDON ROAD, EGMORE.

1894.

Price 4 As]

[With Postage 5 As





OPINION.

HIS HIGHNESS THE FIRST PRINCE OF TRAVANCORE, wrote as follows:—

SPRING GARDENS,
122, Mount Road,
Madras, 25. Oct. 88.

My dear Sir,

I have read with considerable pleasure your interesting lecture comparing our religious beliefs with those of the Christians. Your observations seem to be sound and clear and show a thorough insight into our system.

Several of my friends who take some interest in the discussion of religious questions would certainly like to go through the book.

Kindly, therefore, send me a dozen copies of the book.

I am,
Yours truly,
RAMA VERMAH.

S. Pulney Andy, Esq., M. D.



1, RITHERDON ROAD, EGMORE,

MADRAS, *26th April*, 1894.

To

G. W. SPETH ESQ.,

Secretary, Lodge Quatuor Coronati,

7, Lancaster Place, Margate,

ENGLAND.

DEAR BRO.

In order to answer your queries, "Is Krishna an echo of Christian teachings in India, since forgotten, or is he self evolved by Hindu thought from pre-Christian teaching? What is the date of the earliest mention of Krishna?" I was necessitated to study the subject only from materials at my disposal. The result of my researches led me to prepare a Paper, and as it has attained a pretty good size I thought it advisable to print it as an Appendix to my Lecture entitled, "Are not Hindus Christians," and issue another edition of the same as the copies of the former edition are almost exhausted.

You will learn from the Appendix that Professor Weber and Dr. Lorinser hold the view that Hindus derived their legends of Krishna from Christian sources, but that Sir Monier Williams and Dr. J. Muir are not supporters of that theory.

The date of the incarnation of Krishna is fixed by European researchers at 350 B. C. If it were not for this chronological difficulty, one would not consider it improbable that the Brahmins have incorporated the doctrines of Christianity in their philosophical systems, and imported the same into their idolat-

rous form of worship, with a view to prevent Christianity taking a firm root in the soil and thus save themselves from falling from the high pedestal of eminence which they now occupy among their countrymen. There are reasons for supporting this view.

When Buddhism flourished and was almost becoming a *national* religion in this land, the Brahmin hierarchy arose and played a deceptive part by introducing Vedantism as its opponent and rival, as well as declaring Buddha to be the incarnate Krishna. Sankara has so cunningly devised his system as not to interfere with the social institution of caste, whereas the aim of Buddhism was its destruction. Sankara's *advaitam* is no other than Buddhism in disguise, and as he permitted the retention of the social privileges which the Hindus were not prepared to give up, Buddhism as a distinctive and individual phase of belief disappeared from this land, though its doctrines are still admired and cherished by the intelligent Hindus. It must also be borne in mind that Sankaracharyar was a Native of Travancore where there was already a colony of St. Thomas' Christians. As his epoch is fixed by *savants* about the eighth century he might have been familiarly acquainted with the doctrines of Christianity.

The renowned work known as *Bhagavat-gita* (Theosophy of the Hindus) is a combination of *Sánkhyá*, *Vêdánta*, and the *Yogá* philosophical systems. In it are traceable the materials of the New Testament. Dr. Lorniser asserts his belief that the author of *Bhagavat-gita* must have had recourse to the New Testament and incorporated the doctrines of Christ into his work according to oriental ideas and modes of thought. The author is supposed by some to have lived about the first century, and according to others as late as the third century A. D. But the work is interpolated in the *Bhisma-parvam* of the Mahabharata perhaps with a view to give it a date of remote antiquity and thus save it from the assumption that the doctrines therein contained are not derived from Christian teachings in India, since forgotten.

The Hindu writings are so mystified that it is impossible

to arrive at a satisfactory conclusion. I have worked under the light of Masonry to obtain the result, and have thereby traced the Divine Truths from that True light which antient Masons have laboured to proclaim to the world. Thus Primitive Hinduism reveals itself a true Emblematic Church. The ritual in use is quite distinct, and not in any way traceable to other religious systems. If it were not for these circumstances, I would have certainly coincided with the views held by Weber and Lorniser in declaring that the Brahmin priesthood has borrowed its light from Christianity. However I must not fail to point out as a Member of the Masonic fraternity, that the Brahmins have so far absorbed the teachings of Masonry into their religious system as to render the term Masonry extinct, as well as the existence of the fraternity as a special and recognized institution in this land, by persecuting the decedents of the antient Masons, who are now reduced to eke out a livelihood by confining themselves to the purely operative portion of their profession.

In fact the Brahmins have so cunningly devised their system as to render it attractive to the ignorant and carnally or sensually minded, as well as to the intelligent and spiritually minded, and thereby hold their sway over their followers, so that Brahminism may fairly be viewed as a combination of the worship of Mammon and of the Deity, or in plainer terms, it countenances the worship of the PRINCE OF DARKNESS together with that of the GOD OF LIGHT, for the personal aggrandisement of its priesthood.

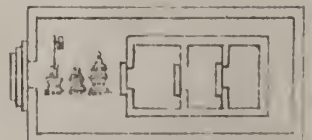
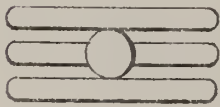
Yours most fraternally,

S. PULNEY ANDY, 18^o, P. M. (2031),

Chaplain, L. Universal Charity, No. 273, E. C.



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FEW friends who heard me say, on the occasion of the Anniversary of the National Church of India, that Hindus are no strangers to Christianity, asked me to complete the allusion in the form of a Lecture. In response to their request I now appear before you. Yet I wish the task had fallen on an abler person and one accustomed to public speaking or lecturing. Since, however, I see no help for it, I must only comply and perform the task to the best of my ability.

The title I have selected for my subject may perhaps sound strange to many—fortunately it does not do so to me. When we behold the Universe, and are convinced that it is the handiwork of a MASTER OF PERFECTION whom Masons call “THE GREAT ARCHITECT OF THE UNIVERSE” or “VISVAKARMA,” then the other conviction is not long in following—that that Divine Being could have designed but one way or mode of Salvation for his fallen creatures. The plan of his Creation wherein the Laws of Nature are blended into one harmonious whole amply testifies to this; the *uniformity of Nature* observable in Creation leads us to expect *uniformity in salvation*.

The saying of Agastya that there is one God, one High Priest, one Religion and one Mode of Salvation often rings in my ears. Let us now proceed to satisfy ourselves, by an impartial investigation, of the truth of his assertion.

I. GOD.—All religionists admit there is but *one* God. In the first two verses of Genesis we read :

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void ; and darkness *was* upon the face of the deep and the spirit of God moved upon the face of the waters.

The latter portion of the verse is fully verified by the word *Narayana* of the Hindus ; it is compounded of two words in Sanskrit, *viz.*, *Nara*=water, and *Ayana*=motion. Here the Hindus and the Hebrews have one common phraseology to denote the God who brought this Cosmos into existence.

Now let us examine this further in the light of symbolism.

God is represented as the ALL-SEEING EYE. This *Eye* is called *Nettikkan* (நெத்திக்கண்) or *Gnānakkān* (ஞானக்கண்) in indication of His being the *Sarragan*, the Omniscient. You will find in the first *Rik* of the *Purusha Sukta* that God is represented there, with reference to this phase of His nature, as the *Sahasrākshá* (=thousand-eyed), not that he really possesses a thousand eyes, but to convey in a concrete and tangible form the idea of ALL-SEEING.

The Equilateral Triangle is the emblem of Divinity which is known to Hindus as *Muechudarōn* (முச்சுடரோன் = three united rays) constituting the *Sambhūti*, *Vibhūti*, and *Paribhūti*, or in more familiar language, known as *Srishti*, *Sthiti*, and *Samhāram* signifying the Creative, Preservative, and Annihilative energies of Divine nature. This emblem of Divinity is also represented very often with the ALL-SEEING Eye in the centre of the Triangle. This very Trimne God in this emblematic form *is* worshipped in every Hindu home, either consciously or in total ignorance. It may perhaps surprise you when I point out to you the reality of

my allusion. You will find in every house a triangular niche known in Tamil as *Mádam* (மீடம்). This is in representation of the Triangle and a Light takes the place of the All-Seeing Eye. You all know what particular attention is paid by the ladies of the house to this LIGHT which is saluted by them immediately after it is lit.

II. OUR ORIGINAL PARENTS.—Now let us proceed to investigate and trace the identity of our original parents. In the first Chapter of the Book of Genesis we are informed that Adam and Eve were our original parents. The Hindu writings are not explicit enough on this point. They abound in mystifications and mythic fictions; and it is with some difficulty that we are able to detect in them certain ambiguous and very uncertain allusions to a number of *Manus* being the progenitors of the human race. Now, however, let us lift the veil.

In symbolic language Adam signifies earth (= *prithivi*) constituting the frame (← *sthúlasaríra*) and Eve the life (= *práua* or *súkshmasaríra*) which vitalises the same. This is what is known to Hindus under the appellation of *Ardhauàrisvara* or in other words *Paramésvara* and *Párvati*, and their two sons *Subrahmanya* and *Ganapati* are the ideal Cain and Abel. Bear in mind, too, that their first son under the designation of *Vṛabhadra* slew the second. Here I drop the mystic curtain.

The number of *Manus* spoken of can only be looked upon in the light of Patriarchs. From Adam to Noah we have had seven Patriarchs, and in the Hindu account there have also been a similar number of *Manus* up to the present time. *Manu* literally means MAN.

III. CEREMONIES AND OTHER PRACTICES.—Now allow me to take you through some of the practices and ceremonies observed by the Hindus. On entering a Hindu home you will observe the door frame of its entrance nicely cleaned and decorated with saffron strokes and *kunkumam* dots, particularly on the lintel.

This is no more than the sign of Passover described in the 12th Chapter of Exodus. The red and white painted strokes on the walls of Hindu houses and temples, and the red ochre sprinkling and the impress of the Hand or *Panjah* on the walls of Mahomedan houses represent the same. All the *yagams* and other offerings may be shewn to correspond, at least in a modified form, to those described in the Book of Leviticus.

With respect to the *marks* on the foreheads of Hindus, please refer to the Book of Ezekiel, 9th Chapter, 4th verse. There you will read that the Lord said to the man who had the Ink-horn: "Go through the midst of the City, through the midst of Jerusalem, and set a mark on the fore-heads of the men that sigh and that cry for all the abominations that be done in the midst thereof." It is by this *mark* that they were preserved alive from the midst of those who were slain for their idolatry by the wrathful displeasure of the Lord. I shall have to refer to this *mark* again.

In this hasty survey I have drawn your attention to the salient points of similarity between Hinduism and Judaism. This similarity between the religions of races far apart from each other will alone lead a man of reason to come to the conclusion that all the human races now inhabiting the earth must have had a common origin. From the Bible you will learn, not only that we sprang from Adam and Eve (*jagata-pitarau*), but that after the deluge Noah and his descendants spread over the surface of this globe. The *Sapta Rishis* are no others than the seven sons of Japhet who was one of the three sons of Noah, the last *Manu*, which term is conjectured to be a corruption of *Ma Nov*, signifying Noah the Great.

IV. TEMPLES.—Now we come to the Temples of Worship. The temple of Jerusalem was built by King Solomon after the plan or form which appeared to his father David in a vision. Just take a glance at its ground plan and compare it with one of Hindn construction. It consists of a chamber or *Sanctum*

Sanctorum (*Mulasthanam* or *Garbhagriham*), another called Temple (= *Anthalam*) and a Porch (= *Ardhamantapam*) with a place for burnt offerings (= *Homaguntam*) at its entrance. I am certain that in comparing it with the plan of the Hindu Temple you will not dispute their identity in at least their general arrangements.

Now perhaps arises the most interesting question. When the Jewish Temple was intended solely for the pure worship of the Most High, how has the Hindu Temple become the place of idol worship? With reference to this question let me relate a Masonic tradition current in India.

The Ancient Masons (*அந்திசைர்*) known in India as the descendants of Visvakarma under the designation of *Déva Brahmins*, (in contradistinction to the modern Brahmins, the descendants of Vasishta, who are termed *Go-Brahmins* in virtue of having adopted the practice of receiving cows as *dhanams* or gifts) were employed by the kings of those times in the erection of the principal holy shrines now found in this peninsula, besides some of those found submerged. They intended these edifices for mere Masonic Temples, that is, emblematic and allegorical portrayings of the Attributes of Nature, Divinity, Humanity, &c. You will find, in addition to those pointed out to you in the Temple of Solomon, a *Dvajasthambam*, an altar or *Balipitam* and a *Déva Chinnam*; these are to be seen in the *Praharam* or the Outer Court. To one initiated, the Jewish Temple represents the Old Dispensation, and the Hindu Temple, the New Dispensation.

As the ancient Masons were moving in encampments from North to South occupied in the erection of these holy shrines, the increasing descendants of Vasishta, the Go-Brahmins, who were then being instructed in the Vedic rites by Vyasa and for whose instruction he was necessitated to compile the Vedas (Vyasa = compiler), joined these architects in their migrations. The Masons employed these in the capacity of serving brethren or Tylers, as we now find in the Masonic Lodges. When the

Architects were leaving the old for new fields of labour, the people wanted to know who would attend to their temples. They replied: "These will look after them,"—pointing to the serving brethren. Hence the term *Purpar* (புர்ப்பர்) has come into existence. Thus we now see the Temples under the actual supervision of Parpars in most instances, with the exception of *Gurukkals* and *Tillai-Mucayiravars* who are admitted to be strictly Masonic Brahmins. It is these attendants who took advantage of the credulity of the ignorant masses to turn it to their worldly benefit, and have converted the Temples into abodes of Mythic Gods, and introduced the worship of the idols on pretence of having duly deified them. We need not therefore be astonished at the oft-quoted authority that—

<i>Daivadhīnam jagat Sarvam</i>	<i>The world is in God ;</i>
<i>Mantradhīnantu daivatam,</i>	<i>The God is in mantram ;</i>
<i>Tanmantram Brahmanadhīnam</i>	<i>Mantram is in Brahmin ;</i>
<i>Brahmano mama dēvata.</i>	<i>Therefore Brahmin is our God.</i>

Now let me refer to the allegorical and spiritual meanings of some of the principal emblems found in the Hindu Temple.

The Mulasthanam is the Holy of Holies in the Jewish Temple where no unclean thing could enter. In the Hindu temple it became the *Samadhi* or the grave of a holy *Guru* first, and then an image of that *Guru* was placed in the *Anthrālam* or Temple. Afterwards these were set aside to give place to Idols of polytheistic worship. Even in these forms they are mere emblems; for instance, *Ganēsha* with his five arms is meant to represent the *pancha bhūthams* or elements and the *pancha kirtyams* or actions.

In the Praharam or Outer-Court I pointed out to you already, a *Drajasthambam*, a *Balipītam* and a *Dēvachinnam*. The *Drajasthambam* is meant to represent a man in the attitude of praying; the staves or circles around the Post are the ribs, and the little bells attached to the top stand for the muttering tongue of the devotee. Just in front is the altar (*balipītam*) whereon

he could offer his sacrifice and the *Dêrachinnam* facing him is the emblematic representation of a Mediator. Thus we learn from these emblems that it is very essential that we should seek and obtain the gracious intercession of a Mediator in the outer-court, *i. e.*, while we are yet in the world, so that when we are summoned to appear before God we may enter the Inner-Court with the full hope of gaining admission into the Holy of Holies.

V. OUR SAVIOUR.—After taking a brief survey of, but not failing to notice the most prominent points in, what is known as the Old Dispensation, we are brought to see the Light of the New Dispensation. In this we are taught the mode of Salvation, how to obtain it and through whom. I have already pointed out the emblems in the outer-court or *praharam*, and their allegorical or spiritual significance, as a prelude to our further enquiries into these points. We should therefore try to ascertain first the necessity for the intercession of a Mediator, and next who that Mediator is, whom the world may confidently look up to as their only Saviour. Let us therefore retrace our steps to these facts regarding our Salvation.

In the Book of Genesis we are told that our original parents committed the sin of disobedience and that through them we have inherited this sinful disposition that we now lament. The tempter is shown to be in the form of a *snake*. God had consequently decreed that the Seed of the Woman shall bruise the head of the Serpent. This very Divine fiat is adequately illustrated in the figure of *kalîya-mardhanam* (corruptly pronounced *kalînga-mardhanam*). As a propitiation for the sins of Man a *lamb* was pointed out as the appropriate sacrifice and this lamb is called in Scripture the *Lamb of God*, and in fulfilment of these typical promises God has, in his mercy towards his fallen creatures, become incarnate in the person of His Son Christ.

You will find a similar allusion to this Incarnation in the Bhagavatgita, Gnanavasistham and other works. In the Purusha Sukta there is also an allusion made to a *nara-médham* in

which *Virat purusha* is said to have offered himself a sacrifice for redeeming the sinners of this world. This incarnate Saviour is admitted to be the Son of God both in Hindu and Christian Scriptures; and as there is only one God, this Saviour could be no other than His own Son. The languages of nations may differ in the *nomenclature* by which that Son is called, but as to his identity there can be no two opinions. Such epithets as *Kumara-dév* (=Son God) and *Kumara Guru* (=Son Priest) are alike applicable to Christ, as the Son of God, and our High Priest, and to *Subrahmanyam* or *Masilamani* (=immaculate gem), the typical immaculate Lamb who offered himself a sacrifice for our sins. Again Christ as the Lord of Hosts is well represented by the term, *Ganapati* (*Gana*=host; *pati*=lord). Bear in mind that these Hindu mythic gods are admitted to be Sons of God under different capacities. Christ literally means "Anointed" and Jesus, "Saviour." (*Rakshakatvéna abhishikta* = இரட்சகராக அபிஷேகிக்கப்பட்டவர்.)

The Historical accounts of the birth of *Krishna* resemble those of the birth of Christ. Compare the acts of *Kamsan* and of Herod in endeavouring to trace the child for slaying it. The puranic or mythic accounts of *Krishna* are purely allegorical; they should be comprehended in the same light as the songs of Solomon. For instance, I shall throw some light on the much quoted vice of *Krishna*. He is charged with the theft of Butter (வெண்ணெய்திருடி). The Ball of Butter here alluded to is the Heart of Man with its softening tendency, which *Krishna* took possession of unknown to its possessor. Where could you get a better illustration of the mode in which God works in our hearts?

Again as to the sentence of God that the Seed of the Woman shall bruise the head of the Serpent, you have it illustrated in the *Kaliamardhanam* in the person of *Krishna*, another instance of admission that Christ is the Man or the second Adam that bruised the Serpent's head. We may therefore confidently

declare the word *Narayana* to be the confirmation of the Old Testament and the word *Gurinda* (born of the Manger) of the New Testament. Bearing this identity in mind, let us proceed to investigate points connected with the **Crucifixion**.

Whenever an illiterate man is asked to sign he invariably puts the *sign of the cross*, as if that had come down to him as an inheritance of the only knowledge that is urgently needed by men. Many of you might have also noticed a certain set of ascetics of the Vaishnava faith carrying, if I may be permitted to use the phrase, a white Cross. To the end of a long rod or wand a small bit of stick is fixed across and wound with a small strip of white cloth.

The Cross consists of one horizontal and one perpendicular line, the latter descending and ascending from its union with the former. This very emblem is worn on the foreheads of Saivites in the shape of three horizontal lines,* and by the Vaishnavites in an inverted position, the horizontal line being directed upwards forming two lateral lines; thus giving the outline of three perpendicular lines.† The union of the horizontal with the perpendicular line as seen in the Cross is also indicative of the union of the Old and New Testaments.

The five-pointed star and the double triangle are common to all religionists, and to those initiated, they unfold an ocean of truth. The five-pointed star is the panacea of the Christian. It is the *Punchaksharam* of the Saivite, and the double triangle constitutes the *Shadaksharam* or *Chitambara chakram* of that sect, whereas they both contribute to form the *Sanku* and *Chakram* of the Vaishnavites.

Vishnu is believed to possess a scar called *Srivatsam* on his breast, consequently he is called *Srivatsankita Vakshasa*. This scar is further represented to be in the form of a (St. Andrew's) Cross. The spiritual meaning assigned to this is that *Sri* signifies knowledge or the unwritten word or Logos, *Ankitam* = in-

* *Tiryak pundram*.

† *Urdhva pundram*.

pressed on, *Vatsam* = the Cross, *Vakshas* = the breast, or the mind or heart (its seat)—corresponding in terms to the Crucified Saviour, thereby pointing to Jesus, the Christ of History. In the first verse of the first chapter of St. John's Gospel you will find it recorded that "In the beginning was the Word and the Word was with God and the Word was God." This Word or Logos is admitted to be Vishnu and Brahma, his son, though in themselves they are one.

Again the Hindu scriptures refer to a Purusha and say of Him :

- (1.) That his name was Prajapati; *i. e.*, Lord and Saviour of men. If you refer to Matthew XXI: 1, you will find that Jesus is the person alluded to.
- (2.) That this Prajapati existed before the creation of the world. In Colossians I: 15, you will find that Christ did exist before the creation of the world.
- (3.) That Prajapati is the Visvakarma or the great Architect of the world. If you refer to St. John I: 3, and Colos: I: 16, you will find a similar allusion to the Saviour.
- (4.) That Prajapati instituted a sacrifice. A reference to I Cor: X: 4, will unfold the truth that Christ did exhibit the will of God and teach about sacrifices to the Israelites.
- (5.) That this sacrifice is for the removal of the sins of the world. In Heb: IX: 22, you will discover a similar allusion.
- (6.) That Prajapati offered himself a sacrifice. That Christ himself became that sacrifice will be learnt from Heb: IX: 14.
- (7.) That by this sacrifice Prajapati obtained eternal salvation for the Gods (= Sadhus—good men.) In

the Gospel of St. John VI: 47, and in I Tim: I: 10, you will find that Christ has accomplished the same for His believers.

- (8.) That in order to accomplish this, Prajāpati assumed a mortal body. In Heb: X: 5, you will find a similar statement regarding Christ.
- (9.) That by this sacrifice Prajāpati became partly perishable, and partly imperishable. In Romans I: 3 and 4, a statement is made that Jesus is both God and man.
- (10.) That as Prajāpati was a man in perfection, He was called Purusha. Similarly as Christ was a perfect man, He was called the Son of Man.
- (11.) That as all became perishable, this single Purusha died for all. This is exactly what 2 Cor: V: 14, says of Christ and His death.
- (12.) That Prajāpati said “I in all the creations and all the creations in me will be offered as a sacrifice.” So have all the believers in Christ died in Him (Rom: VI: 8.)

The comparisons thus drawn between the Hindu and the Christian scriptures will no doubt convince you of the identity of the Purusha with our Crucified Saviour or that veritable *Srivatsankita Vakshasa*. He is also the veritable Son of the Carpenter both in the worldly and in the spiritual sense. You are aware that the eastern nations use the word carpenter (कृषिकर्म) to denote the Great Architect of the universe or Visvakarma, under which nomenclature, you heard just now, the Brahma Prajāpati is also represented in the Hindu scriptures. He is also thirty-three crores of Dèvas—for this is merely an allegorical allusion to the 33 years of the age of Christ on earth. He is, indeed, the Brahma Raksha Prajāpati of the New Testament.

The practice among the Hindus of carrying *Carodies* to

sacred shrines has a great significance allegorically. It is meant to represent the conveyance of the burden of sin. In a similar manner you will see it illustrated in the "Pilgrim's Progress" that a burden is carried by the Pilgrim on his back. The bathing in sacred streams is for the washing of sins, consequently some of them are known as *Papanasam*. But these are mere outward forms of observances. But in reality it is intended that we should lay our burden of sin at the feet of the true Lord of Zion and be washed with that stream which He on the Cross poured forth from the fountain of His own *Heart*, that we may be thoroughly cleansed of the leprosy of sin, and made acceptable for entrance into the Abode of Abodes.

I will now refer to another practice among the Hindus. In ancient times sacrifices of animals under the head of *yagams* or burnt offerings were very prevalent. In modern times this practice has fallen into disuse, and another sensible form has come into vogue. I mean the breaking of Cocoanuts. This fruit with its fibrous appendage is conical, resembling in shape the Heart; when broken, it yields a delicious stream of crystal purity and its exposed kernel is white as snow or otherwise immaculate. Here I hope you see the way clear of all doubts and difficulties. It is the offering of a broken and a contrite heart that is actually needed. After the offering and salutation (*namaskaram*), the penitent stands with his arms *crossed*, a fact signifying that he approaches through his Crucified Saviour.

By these allusions I hope you see matters in their true light and are satisfied of the truth of the already quoted saying of Agastya, the sage Physician and Theologian of Southern India.*

* This is further verified by KONKANAR :—

கடவுளோடு ஒருவா னுண்டே வேதமொன்றே
 காரணசந் குருதீட்சை ஸ்நான மொன்றே
 அடவடனே யவரருளும் பதவி யொன்றே
 அம்புவியில் மனுப்பிறவி யான தொன்றே
 கடைவழியும் பலமனுவோர்க் கொன்றே யல்லால்
 நால்வேத மறுசமய நடக்கை வேறாய்த்
 திடமுடைய தேவர்பல ருண்டென் போர்கள்
 தீநாகுக் காளாவார் திண்ணத் தானே.

My country-men! Perhaps you may be inclined to question me, if such are the facts, how is it there is such a feeling of aversion in the Hindu mind towards Christianity? You might have heard the common parlance *Yadurtharadi-bahujana viròdi*; a liar is more easily countenanced and liked than a man that strictly adheres to truth. Even the truth-loving King Hari-chandra was driven from his throne to serve as a Watchman in a cemetery, simply because he was firm in expressing the truth to the last. So it is the world that neglects to patronise truth.

From the outset Priest-craft has held a despotic sway over the minds of the ignorant masses. This body might have been very useful guides in ancient times, but what do we see of their successors now-a-days? They have become crafty, arrogant and mercenary, instead of continuing to be models of purity, piety and virtue, and it is, therefore, to their interest to keep the followers of their sects at variance with each other, as a Northern India proverb says *jetna muni itne mat*; (There are as many religious as there are Munis = எத்தனை முனிகளோ அத்தனை மதங்கூடும்,) in order to maintain their prestige and power. History tells us of the quantity of blood that was shed in maintaining the strife of religious feuds led by these blind leaders of the blind. In fact the institution of Priest-craft has been the bane and ruin of all religions. There is also another obstacle in this country. I mean the institution of caste which persistently stands in the way and says "I'll out-caste you and thus sever you from your kith and kin if you attempt to embrace any other form of religion than the one in which you were born, or for any attempts at religious and social innovations and reforms." These are the threats that a Hindu has to face often against his convictions. Wherever such opposition did not exist, Christianity has taken a firm hold on the minds of the people, and the nations who have embraced it are now in a very advanced stage of civilization and power, while, on the contrary, Hinduism has brought us to be their slaves.

Hinduism has been so cunningly designed by Priest-craft

that it is made to appear to the *ignorant* a system of Polytheism to the *enlightened* Monotheism, to the *scientist* Pantheism, and to the *mystic*, (when divested of its over-growth of priestly innovations) a purely Emblematic Church illustrating the most prominent points of truth requisite for man's salvation. The simply having in possession the illustrations or diagrams will not help to unfold them, unless they are accompanied by the book of guidance which gives a true account of them. This guiding chart bears no attractive title; in fact, man was not able to invent one with all his ingenuity. So it has been called the BIBLE, which means the Book. From this epithet alone, one could come to the conclusion that it is the only Book of Books, the knowledge of which is very essential for the salvation of man.

Further, historical researches have brought to light the fact that the forefathers of the now dispersed nations professed originally one faith and served the same God. It is by their migrations that this community of ideas was lost, for they separated, dispersed or otherwise became isolated from each other. The time is now changing. By the advancement of civilization, arts and sciences and by the facilities now afforded for travel by steam and for intercommunications by electricity and telephone, all nations are being brought together into closer intimacy day by day and God may in His own time yet be pleased to draw all the nations, who are made of one blood and who are saved by One Blood, into one united belief, that we may, as did our forefathers of old before their separation, unitedly worship at His Holy feet with the Prayer *Djus Pita*—"Our Father which art in Heaven."

In conclusion let me entreat my Hindn brethren to set aside all misgivings and to dismiss from their minds the mistaken idea that Christianity is the Foreigner's Religion and has been introduced by European Agencies into this land with the main object of out-casting us and of disintegrating our social constitution in order that the Rulers may succeed in obtaining entire

political ascendancy over the country. All that we need is sober reasoning, with an unprejudiced and unbiassed mind, to decide and secure for ourselves the right path (=margam) which will lead us to the Throne of Grace. To arrive at it let us ponder over the initiatory prayer inserted at the commencement of every Tamil School Book. I mean :

ஹரிஓம்		Hariòm
நன்றாக		Nanrhaga
குருவாழ்ச்சு		Guru vālhga
குருவேதுணை		Guruvē thunai

Here you see that after calling on Jehovah the disciple prays for the well-being of his Guru and for the Guru's companionship. May we therefore endeavour to be in fellowship with that genuine *Sat-Guru** who alone is able to obtain salvation for us. Again on referring to I John 1: 3, you will learn that "our fellowship is with the Father, and with His Son Jesus Christ." How true this appears when one compares the use of கடவுள் துணை (=God's fellowship) and குருவேதுணை (=Guru's Fellowship)! and yet scarcely ever do our Hindu brethren trouble themselves to know what these mean though these phrases are in common usage among them. My country-men! These are the facts and conclusions, the result of my researches, and indeed they are my convictions as well. Now I leave it to you to accept or reject them.

* Compare this with the further light thrown on the subject by Agastya.—

“வணங்குவாய் செகசோதி யொருவ னாகி
 மாநிலத்தை யொருநொடியில் வகுத்தே மண்ணிற்
 குணமான மனிதரையும் படைத்த பின்பு
 குவலயத்திற் ருணுதித்துக் குருவாய் வந்து
 சனங்குலவு சமுசார மொன்றில் லாமற்
 சன்னியாசி போலிருந்து தவத்தைக் காட்டி
 அணங்ககல சித்தர்களை யிருத்திப் போட்டு
 அகண்டதலஞ் சென்றவரை யண்டு வாயே.”

அகஸ்தியர்.

NOTE.



G. W. SPETH, Esq., Secretary, Lodge Quatuor Coronati, on perusing my Lecture entitled "Are not Hindus Christians" wrote to me as follows under date Margate, 16th January 1894—"it has interested me in a higher degree.".....
"You maintain *Krishna* is Christ. But is he an echo of Christian teaching in India, since forgotten; or is he self evolved by Hindu thought from pre-Christian teaching? What is the date of the earliest mention of *Krishna*?" In order to meet these questions I have been necessitated to prepare this Paper making it an Appendix to the Lecture.

April 1894.

S. P. A.

APPENDIX.

KRISHNA.



given as

RISHNA is, according to Hindu writings and teachings, one of the ten *avatars* or incarnations of Vishnu, he being the *ninth*; and the *tenth* to come is termed *Kalki* signifying "white horse." Probably this is connected with what is said in the Book of Revelations by St. John, the Evangelist. The preceding eight *avatars* which have passed away, are

1. Matsya = the fish
2. Kūrma = the tortoise
3. Varāha = the boar
4. Narasimhā = the man lion
5. Vāmana = the dwarf
6. Parasurāma = Rama with the axe
7. Rāma = the hero of Rāmāyana
8. Balarāma = the elder brother of Krishna.

The puranic or mythological accounts of these *avatars* do not satisfy the enquiring mind of the lovers of truth, they evidently possess allegorical allusions to the mysterious nature of Providence here illustrated in the person of *Vishnu*, the all pervading and preserving energy of divine nature personified. It is however hoped, that time and diligent research will unravel their mysteries and bring to light their true significations.

The Hindu writings do not give any conclusive evidence of the occurrence of these *avatars* in chronological order. In fact there is no chronology so to speak as a historical guide, but the *yugas* mentioned with respect to these *avatars* are more allegorical allusions than actual calendar years, as it is very ap-

parent when it is stated, that these several incarnations go through a kind of cycle in each creative epoch, and in rotation after the destruction of the world by each *mahápralaya* or deluge, when Vishnu alone is left on the waters to float as NARAYANA to reproduce the earth and the creatures to inhabit it, as well as all that adorns creation.

The researches of ardent European Oriental Scholars have brought to light the analogy that exists between Hindu and Christian doctrines to a noticeable extent, and have lighted a blaze of controversy as to their source or origin. One party contending that Hindus have derived their knowledge of Krishna from Christians, and the other party supposing that such like thoughts are likewise spontaneous growths, and evolutions which are common or natural to any human mind. The resemblance is so close which in itself is sufficient to bewilder any enquiring mind. Let us, for instance, closely examine Krishna himself as an illustration.

In its etymological form, the word Krishna itself exists in various shades of phonation. The word is pronounced as *kitta*, *kritta*, *kristo* or *krista* and *kitna*, *kistna*, *kristna*, and *krishna*, and such a name as Kristodass Pal. which in a Christian sense means Paul the servant of Christ, is borne by Hindus. Krishna is said to mean *dark*, and the meaning thus given may allude to the Asiatic origin of Christ, but, he is painted blue the symbol of Love. Krishna is also called *Gorinda* * which conveys three important meanings, as the word *Gô* means a cow and a cow-house, to protect, and king, which with the word *inda* "born" signifies prophetically, born of a manger, saviour and king.

Krishna as an infant is represented as being fair and of great beauty, and from the time of manhood or from the time of having bruised the serpent's head (*Kalyana-nardhanan*) he is represented in blue or "love incarnate." The word *Krishna* is derived from a sanskrit root *Krish* = to attract, to draw. (Cf. St. John 12 : 32

* Manger born. Saviour-born. King born

“And I, if I be lifted be up from the earth, will draw all men unto me.”)

Again the reputed mother of Krishna is known as Yasoda. This term, I am given to understand, really unravels the mystery, as it is stated to be derived from two words. *Yas*=*Yesu* (Jesus), *sudan*, ‘begat’, also *Yasu*=*Yesu*, *da* ‘gave’ or in other words She that begat Yesu, or She that gave Yesu, to the world.*

Krishna is puranically represented to be born of Vasudeva and Devaki to kill a king *Kansa*. Vasudeva literally means the Supreme Being or God and Devaki, the Divine Mother.† Here I trust, the allegory and the spiritual meaning become apparent enough to understand the divine evolution of the true nature of the incarnation for the destruction of the tyrant *Kansa* representing the principle of “evil or the power of Satan.” This again bears testimony to the writings of Siddhas (who are probably, Rosierueians) who have typified Joseph as God the Father, Mary the mother of the world, and Jesus their offspring.

I have already stated in my lecture that the Puranic or mythic accounts of Krishna are purely allegorical, and that they should be comprehended in the same light as the song of Solomon. In the lecture I have explained the exposition of the allegory of the much quoted vice of Krishna. He is charged with the theft of Butter for which act *Yasoda* bound him as a punishment with a cord to a Mortar. The Ball of Butter is the heart of man, with its softening tendency which Krishna took possession of unknown to its possessor, and the act of being

* Some Paudits give the derivation as *Yassas* “the illustrious” “she that gave or begat the illustrious” perhaps with a view to deprive the word being understood to mean *Yesu*.

† *Tatekhila jagatpadma bodhayachhuta bhavana*

Devaki purva sandhyayam avirbhutam mahatmana (Vishuupuranam.)

Then the lots of the whole world is Devaki opening at the dawn by the Sun of Aechhuta manifesting himself as the Mahatma.

Brahmanyō devaki putra

Brahmanyo Madhusudanam

(Atharvisiroponishad)

Brahman became Devaki's son

Brahman became Madhusudanam (the destroyer of Madhu, the Monster.)

The former allegorises the descent of the Holy Spirit and the appearance of the Sun of Righteousness, and the latter, the divine origin of the Son of Man for the destruction of the power of Satan.

fastened to the mortar signifies that he should remain so bound in that heart without leaving it. He is charged again with sensual sports with *Gopikas*. Here the allegory is quite apparent as agreeing with the teachings of Christianity. Christ is represented as the Bridegroom, and the Church as his Bride. Here it is the same. The *Gopikas* alluded to are his followers, typifying how he loves and sports in the minds of his believers. As the Bridegroom is shewn as the Shepherd, so his followers are represented, as shepherdesses.

The poet has sensualized this allegory in the usual oriental exaggerated style as suited to the oriental mind of the people of that time, which in course of time lost its true allusion and becoming abused exposed itself to odium and criticisms. Certainly it has now become revolting and distasteful, not only to the present generation of Hindus, but also to the delicate sensibilities of an occidental mind.

In addition to the legends of Krishna agreeing in many respects with those of Christianity, Krishna, as king of Dvaraka, is reported to have also washed the feet of a friend and disciple *Kuchela*, (“wearing bad or ragged garments,”) just as Christ washed the feet of his disciples. Here we must look upon the word *dvāra* * ‘the way’ to lead us to the true signification.

The puranic narration of this act of washing relates that *Kuchela* was persuaded by his wife to go to Krishna with a view to obtain relief for his poverty and supplied him with some parched grains for his food for use on his way to Dvarka, where he duly announced his arrival to Krishna who received him with kindness, and washed his feet, and ordered his attendants to attend to his comforts &c. *Kuchela* took leave of Krishna just in the same poverty stricken condition clothed in rags. He felt disappointed as he expected to be well

* நெறிவாச றுனையாய் நின்றனை யைந்து
பொறிவாசற் போர்க்க தவஞ்சாத்தி—யறிவானு
மாலமர நீழலற நால்வர்க் கன்றுடைத்த
வாலமயர் கண்ட,ந் தான்.

provided with money, but on his return to his native place he found his humble abode transformed into a mighty mansion which he was not able to recognize nor his wife, who on the contrary recognizing him received him into the mansion. So the narration when allegorized means—

“ I have washed and cleansed you, fed you with spiritual food, and clothed you with the robe of righteousness and made you a fit inheritor of the richest mansion I have built for in heaven.”

Now I leave the other researchers to prove whether Krishna is an echo of Christian teaching in India since forgotten, or is he self-evolved out of Hindu thought from pre-Christian teaching ?

According to Professor Wilson a party of four Brahmans, disciples of Siva, named *Sceta* ‘white’ *Śvetasva* ‘white horsed’ *Śvetasikha* ‘white haired’ and *Śveta lohita* ‘white blooded’ is supposed to have visited *Sceta dripa* ‘white island’ (which is supposed by Professor Weber to be a colony of Syrian Christians) where these Brahmans saw white men worshipping the true God and by them the legends of Christ became known to the Hindus who incorporated it in their system.

It is also supposed that Mesopotamia was once a great central Mart of the world where all nations met. It is from this centre the knowledge of Christ, and the Mission of his advent were carried, and spread over the world by the different nationalities in their respective lands. Thus by Hellenes the *divinity* of Christ was carried into Europe; the *humanity* of Christ by the Mahomedans into Arabia and Persia, and the *ethics* of Christianity by the Indians into India where it has developed into *Buddhism*. It is also stated that Jeoshophet was the founder of Buddhism. It is likewise reported that Father de-Nobili, who lived in South India in the disguise of a Brahmin, had a great deal to do in the manipulation of the *yajur veda* with the aid of his Brahmin disciples. In this the *Purusha Sukta* is fully

given and in it occurs the allusion of the *self-sacrifice* of the Purusha, which account also occurs in the other Vedas but in a summarized form.

Dr. L. A. Sakes, of Jubbulpore, says in his work on *CHRIST versus KRISHNA* at page 29, as follows:—

“I leave with confidence to all unprejudiced minds to judge whether the explanation given is satisfactory or not. The Hindoo rests his main defence of Hindooism on its being a symbolical and representative religion, and in order to make the characters of gods more prominent attributes to them a great variety of actions, which so complicate and intensify the plan of redemption that the whole sphere of the mental vision is filled, and God disappears from view. Thus the Hindus are unwilling to acknowledge a complete sacrifice, as too humiliating to the conception of the mass of people, much the same way that the Jews looked for the appearance of the Messiah as an earthly king, come to relieve them with pomp and splendour, and rejected the low state of their real Messiah. Hence the Hindoos bring about no less than ten separate incarnations of their Krishna, to keep up the delusion of his ultimate reappearance in much grandeur; whereas their system of theology would have been more complete had it rested solely on the one incarnation, represented as that which began at the Aheer, or cowherd's house. This theory of their's constitutes the points where the analogy between the Christian plan of redemption as compared with their's ceases, and more plainly than anything else, proves the perversion of the doctrine's imparted to them by the Christians who came to India nine centuries ago. We have the authority of the Rev. Krishno Mohun Bannerjee, the author of the *Dialogues on the Hindoo Philosophy* in support of this very fact; who states that:

“In the eighth or ninth century, it was in the South India that the Brahminical genius was in those days most active, as is apparent from the history of Sankaracharya, Ramanuja, and their followers. Large congregations of Christians calling themselves after the name of St. Thomas, had, for some centuries before the formation of the Vaishnava sects, been maintaining the great sacrifice for sin. It is not at all improbable that some enterprising Brahmins had fallen in with them, and struck by the doctrine in question, made use of it in giving it a more imposing character to their popular god Krishna.”

Again Dr. Sakes in his Preface, page 6, illustrates the position which his researches have left him in:—

1. “The early families of the Earth possessed an unwritten but definite knowledge of the Great Jehovah, and His requirements of the race, morally and spiritually.

2. The Old Testament records were disseminated and translated throughout the ancient world, and furnished the basis of all law and religion.

3. The leading facts in Hindoo religions lore, divested of the fanciful, and the obscene with which age, superstition, and perverted imagination have clothed them, are the leading facts of Holy Writ.

4. In the same way the sculpture in Hindoo temples was originally pure, chaste and lofty in conception, embodying elements which were elevating and noble.

5. Originally, the intention on the part of those sages who were the early founders of Hindooism in the erection of sculptured representations of Deity, was a pure and legitimate one, *viz*, in the absence of any permanent and enduring memorial of holy things, arising from the scarcity, and perishable nature of written MSS., to erect enduring monuments, illustrative of the leading personages of the Bible, and representing the leading features and characteristics of such personages.

6. Their intention was also, further, to present to the lower and unlearned masses a tangible, visible, representation of Deity.

7. Later ages had diminished the force and purity of these original sculptures by the addition of puerile and vulgar supplements, which were calculated to gratify the carnal and degraded nature of the masses.

8. The original intention of the representations in the course of time was forgotten and obscured by such innovations, and the pure being rendered impure, the priests directed the worship of those sculptures which originally were not intended to be worshipped.

9. Notwithstanding these fearful corruptions of the primary, pure and legitimate representations of Deity, and the leading Biblical characters, they yet retain many redeeming features, which, separated from the additions, furnish plain and irrefragible testimony in favor of the Truth of HOLY WRIT.

10. The Apostles of Christ, who are known to have disseminated religious truth throughout the entire known world of that time, communicated such truths also to Eastern lands.

11. Such knowledge became also, in course of time, appropriated by unscrupulous and designing men, who, aware of the purity and power of the spotless holy life of Jesus Christ, introduced a character whom they named Krishna who was represented to have lived and performed deeds similar to those which Jesus Christ performed."

I now quote Sir Monier Williams, a high European authority on the subject. In his work on Indian Wisdom, (4th

Edition of 1893), Sir Monier Williams in a foot note on Page 131, says :—

“ Dr. Lorniser, expanding the views of Professor Weber, and others concerning the influence of Christianity on the legends of Krishna, thinks that many of the sentiments of the Bhagavad-gita have been directly borrowed from the New Testament, copies of which he thinks, found their way into India about the third century, when he believes the poem to have been written. He even adopted the theory of a parallel in the names of Christ and Krishna. He seems, however, to forget that fragments of truth are to be found in all religious systems, however false, and that the Bible, though a true revelation, is still in regard to the human mind, through which the thoughts are transferred, a thoroughly Oriental book cast in an Oriental mould, and full of oriental ideas and expressions. Some of his comparisons seem mere coincidences of language, which might occur quite naturally and independently. In other cases, where he draws attention to coincidences of ideas—as, for example, the division of the sphere of self-control into thought, word, and deed in Chap. XVII. 14-16 &c., and of good works into prayer, fasting, and alms giving—how could these be borrowed from Christianity, when they are also found in Manu, which few will place later than the fifth century B. C. ? ”

Let me give another quotation from Sir Monier Williams' work, Page 141 :—

“ To any one who has followed me in tracing the outline of this remarkable philosophical dialogue, and has noticed the numerous parables it offers to passages in our sacred scriptures, it may seem strange that I hesitate to concur in any theory which explains these coincidences by supposing that the author has had access to the New Testament or that he derived some of his ideas from the first propagators of Christianity. Surely it will be conceded that the probability of the contact and interaction between Gentile systems and the Christian religion in the first two centuries of our era must have been greater in Italy than in India. Yet, if we take the writings and recorded sayings of the three great Roman philosophers, Seneca, Epictetus, and Marcus Aurelius, we shall find them full of resemblances to passages in our scriptures, while there appears to be no ground whatever for supposing that these eminent Pagan writers, and thinkers derived any of their ideas from either Jewish or Christian sources. In fact, the Rev. F. W. Farrar, in his interesting and valuable work, ‘ Seekers after God,’ has clearly shewn that ‘ to say that Pagan morality kindled its faded taper at the Gospel light whether furtively or unconsciously, that it dissembled the obligation and made a boast of the splendour, as if it were originally her own, is to make an assertion wholly untenable.’ He points out that the attempts of the Christian Fathers to make out Pythagoras a debtor to Hebraic wisdom, Plato an Atticizing Moses, Aristotle a

picker up of Ethics from a Jew, Seneca a correspondent of St. Paul, were due 'in some cases to ignorance, and in some to a want of perfect honesty in controversial dealing.'

"His arguments would be even more conclusive if applied to the Bhagavad-gita, the author of which was probably contemporaneous with Seneca. It must, indeed, be admitted that the flashes of true light which emerge from the mists of pantheism in the writings of Indian philosophers, must spring from the same source of light as the Gospel itself; but it may reasonably be questioned whether there could have been any actual contact of the Hindu systems with Christianity without a more satisfactory result in the modification of pantheistic and ante-Christian ideas."

In this connection I will refer my readers for further information to the learned introduction of Dr. J. Mnir in his work, "Metrical Translations from Sanskrit Writers" published by Trubner & Co., Ludgate Hill, 1879.

The late Rev. Dr. Krishna Mohan Banerjea says in his Lecture on the Relation between Christianity and Hinduism.

"1st. That the fundamental principles of Christian doctrine in relation to the salvation of the world find a remarkable counterpart in Vedic principles of primitive Hinduism in relation to the destruction of sin, and the redemption of the sinner by the efficacy of Sacrifice, itself a figure of *Prajapati*, the Lord and Saviour of the creation, who has given himself up as an offering for that purpose.

"2dly. That the meaning of "*Prajapati*" an appellative variously described as a *Purusha* begotten in the beginning, as *Visvakarma*, the creator of all, singularly coincides with the meaning of the name and offices of the historical reality of JESUS CHRIST, and that no other person than JESUS of Nazareth has ever appeared in the world claiming the character and position of the self-sacrificing *Prajapati*, at the same time both mortal and immortal."

* * * * *

"The Vedas foreshew the Epiphany of CHRIST. The Vedas shed a peculiar light upon that dispensation of Providence which brought Eastern sages to worship CHRIST long before the Westerns had even heard of him."

"The Christian, with the wide sympathy which invites him to invite all nations to the faith of CHRIST, can only rejoice that the JESUS of the Gospels responds to the self-sacrificing *Prajapati* of the Vedas, and that the evangelist's chief work will be to exhibit, before his neighbours, and fellow subjects, the true Ark of salvation—that true "vessel of sacrifice by which we may

escape all sin." He will only have to exhibit, for the faith of the Hindus the real personality of the true Prusha " begotten before the worlds" mortal and yet divine, " whose shadow, whose death is immortality itself."

" The tolerant Hindu, on the other hand, who has in so many departments of knowledge shewn his aptitude for the ready reception of truth under any garb, and from any quarter, especially where its rudiments are cognizable in the ancient systems of his own country, who recognize in the *Principia* the perfect development of the elementary conception of " Akarsnana" in the *Siddhanta Sironani*, and who can look proudly on Newton carrying out the principles of Bhaskaracharya, cannot find any difficulty, any national humiliation, in acknowledging the historical 'Jesus' of the New Testament to correspond to the ideal *Prajapati* of the Veda, and to strengthen the corner stone of the Vedic system, however corrupted by the impure accretions of ages, and disfigured by the rubbish of ignorance and caste craft."

We have hitherto dwelt on the researches of scholars without coming to a satisfactory conclusion whether the Hindus derived their legends of Krishna from Christian sources, or it is a self-evolution of Hindu thought. Let us however see what we can further learn from the light of symbology.

The Hindus have personified the all pervading and preserving energy of the divine nature under the designation of VISHNU. He is represented in blue color seated on a *Garuda* 'Eagle' with four arms. In the hands of the two raised arms he holds the shank or shell, and the Chakram or Disc, and one of the hands of the two lower arms is raised, and the other lowered.

The Shank, symbolizing knowledge or logos was originally a five pointed star, (*panchakshara*) pentalpha, and the Disc a Cross first* and then a double triangle (*shadakshara*) and now a wheel. The raised hand and the lowered hands of the two lower arms are named *Abhayan* and *Varadam* respectively signifying protection and the granting of one's desires. Garuda represents the Veda, the true knowledge. The bird is also shewn in the attitude of pecking at a snake. When the whole aspect of the figure is studied it symbolises the very truth that God is

* A specimen of it is to be seen among sculptures at the Madras Museum.

love* He is the only one who is able to grant our wants and to protect, shelter, and save man from his enemy the devil, serpent, and with him the knowledge of redemption and of salvation of mankind rests; or in plainer terms there is only one God, a crucified Saviour through whom alone the knowledge of redemption and salvation is to be obtained. This is what we learn from the Vaishnava source; let us now see what we can further learn from Saiva symbolism.

Ganapati (*Gana*=host, *pati*=lord), though he is much misrepresented and misunderstood by Hindus, yet teaches a great deal of truth through his symbolism. He is represented as having a pot-shaped belly, seated on a rat, with an Elephant's head, and four arms. In the hands of one he holds *ankusa*, a goad, in the other a cord, in the third a book, and in the fourth a broken tusk as a style. The pot-shaped belly represents the world; the rat, vice and corruption undermining the world; with the style he records all good and bad acts, and with his winnow-shaped ears, he fans off or separates the chaff from the grain; with the goad he keeps down and suppresses all unbecoming thoughts and passions; with the cord he draws his chosen, and with the trunk, he raises them up into heaven; in this struggle to dispel the illusion of the world, he has broken one of his tusks, which he afterwards utilizes as a style to record events. This is certainly a prophetic allegory implying that gigantic efforts are requisite to release man from the grasp of Satan and to raise him from his fallen condition.

Again, let us ascertain what the important mystic syllable *Om* teaches. This is generally known as *pranava mantram* or *Ekakshara*. It is composed of three letters, A-U-M. According to the rules of conjunction, A plus U=O; therefore O plus M becomes OM. These three letters not only represent the creative, preservative and annihilative energies of the

* SWAMI VIVEKANANDA says in his Paper on Hinduism as a Religion, read before the Parliament of Religions in Chicago, 1893. "This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth."

Divine nature (Brahma, Vishnu and Siva) but also A=*Adi*, 'beginning,' U=*Antarbhutam*, 'the indwelling spirit,' M=*Antam*, 'the end'; thus when read together they collectively mean I am Alpha and Omega and the Holy Spirit—thus giving a clear idea of the Trinity.

Perhaps I may be asked, since you have so far pointed out the three symbolismisms as above shewn in illustration of the general plan of salvation and of the nature of the Triune-God or the Undivided Trinity agreeing with that of Christians, what about the atonement of Christ?

It is well known that Christ existed before creation and his Cross represents creation. This foreshadow is cast in the person of *Vrat* from whom the *Purusha* originated; and this originator is *Visvakarma*, who offered himself a sacrifice as the *Prajapati* to redeem his fallen creatures. Now let us see if we can further trace anything about it in the symbology of the Hindus.

The sign of the Cross adorns the floor and frontage of every Hindu dwelling in the form of *Kolams* in the execution of which every Hindu woman delights in excelling. These crosses are of various forms and patterns, among them one is known as Krishna's cradle. In the centre of this *kolam* there is a Cross of Hindu pattern on which the five points are clearly depicted.

The wedding square of the Pavilion raised for the occasion is also adorned with a kolam of cross pattern in the centre of which, the *Yajnyam* or sacrifice is offered. The high priests are installed on a bed of rice marked with the sign of the Cross. The sacred fire places are also made after the pattern of the Cross. The wedding token known as *Tali* worn around the neck of Hindu married women is not only suspended as a Cross but the jewel actually bears on its reverse the emblem of a Cross surrounded with the rays of glory. Above all the ceremony of

Upanayanam for the investiture of the sacred thread (*Yajnopavitam* *) reveals the whole truth.

The spot of ground selected for the ceremony is nicely swept and cleaned and the kolam known as *manakkolam* is drawn. This is done in the shape of a Preceptor's Cross arranged in a double row. On the western row of the Cross the candidate with his parents are seated in the order of father, son and mother facing the East and on the Eastern row the officiating priest with his assistants. The candidate with his parents go through the ceremony of bathing before they present themselves at the Cross. On the upper limb of the Cross some rice is spread on which a double triangle is drawn over which three *kalusams* or vases are placed and between these a cocoanut is inserted in the centre representative of the undivided Trinity. On the lower limb of the Cross some rice is likewise spread over which a five-pointed star (pentalpha) is drawn. The sacrifice is made on the square centre of the Cross at the junction of the horizontal with the perpendicular portion of the Cross after which the candidate holding a branch of *Ficus Religiosa* as a staff in his hand to support him from sin is duly initiated and invested with the sacred thread, and the secret communicated in a whisper under the cover of a silk cloth. Originally the skin of (*Krishna-Mrigam*) a Deer was used to envelope the candidate to represent *jarayn* or the Uterus; the thread symbolises the umbilical cord and thus the term *dvijan* or 'twice born' has come into use denoting regenerated or spiritual birth in contradistinction to the natural or carnal birth. A portion of *sandhyavandanam* prayer communicated to the candidate (*Kavacháyinetratrayàyushat digbandha digvimochaka*) attended with the shew of their respective signs which proves the act of crucifixion and which some have admitted to me as such. The portion of the prayer alluded to makes mention of the crossing of the arms, closing of the eyes, and of being bound and released, and the fact of ascension

* " *Yajnopavitam paramam pavitram ; prajapateryat sahajam purastat.*"

" *Yajnopavita* is high and sacred ; it was born with *Prajapati*, of old."

is also shewn. A person possessing a sufficient knowledge of masonry has only to witness the ceremony to comprehend it. At the closing of every offering or prayer known as *tarpanam* the phrase *Srikrishna Narayana* is pronounced both by Sivites and Vishnuvites just as Christians conclude their prayers in the name of Christ. In this ceremony of *Upanayanam*, on a closer study, it will be learnt that both the baptism of water and of fire is emblematically represented. Thus we not only trace the analogy that exists between primitive Hinduism and the Christian plan of salvation but those of the atonement of Christ as well in an emblematic form. From these circumstances alone one will be disposed to declare that primitive Hinduism is THE RELIGION OF THE CROSS.

Now with reference to the earliest mention of Krishna. According to the Hindu writings, the incarnation of Krishna is stated to have occurred about the termination of the *Dvapara Yuga*, and after his death the present *Kaliyuga* to have commenced. European oriental scholars fix the date about 350 years B. C. But according to Lassen, Krishna, as an object of worship, did not come into existence till the fifth century. Perhaps this point will remain disputable until sufficient evidence is adduced to prove that the period of Krishna's incarnation has been ante-dated by the Brahmin priesthood just as the commencement of the *Anno Domini* has been post-dated by Christian chronologists.

Professor Max Muller places the *Sutra* period at about 500 B. C., the *Mantra* period from 800 to 1,000 B. C., and the *Chhanda* period from 1,000 to some unknown and indefinite time. The collection and arrangement of the Vedas took place according to some about 1,300 B. C., and according to others about 1,450 B. C.

There are two points to be considered with reference to the periods mentioned. The date of incarnation of Krishna is fixed at about 350 years B. C., and allusion to the self-sacrifice of the

Prajapati occurs in the Vedas, the compilation of which is said to have taken place fifteen centuries B. C. Krishna's legends are spoken of in the literature of all the Hindu languages—a point that requires to be taken into consideration to decide whether such a thing could be possible if Brahmans have borrowed the idea from Christian sources, for in that case, it would not have been possible for the authors of literature of other vernaculars to have done the same.

It should be borne in mind that Hindu writers have as a rule traced every source of knowledge as emanating from the Deity and they have invariably affixed dates to them the remotest period of antiquity possible. It is also believed that Vyasa could not have compiled the then known Vedas in their entirety and that interpolations and perversions of texts have also taken place from time to time since Vyasa's period. There had been originally, it is said, five Vedas one of them named *Puranic Vedam* has apparently been destroyed or allowed to disappear.

Hindus are not on the whole prepared to acknowledge that they have received their doctrines from the Christians or from any other sources. They on the contrary, go so far as to say that their mystical teachings and doctrines have travelled from India to Egypt where Moses obtained his materials for the Old Testament. Some of the observances and practices of the Jews have their counterpart in India. Some of the feasts observed by Hindus are traceable to occurrences mentioned in the Holy Writ. For instance, the feast of *Saukranti* which is now observed by Hindus as *Harvest-feast* was, I believe, originally intended to commemorate the *Noachian* deluge. It appears that *Noah* and his party after landing on shore from the ark, lit a fire to warm themselves as the day was very cold and cloudy, as well as to dry their clothes, and the thought of having lost so many of their kith and kin by the great deluge made them lament and weep over the calamity; this day has become the *Boghí* festival of the Hindus. On the second day of landing the sky

cleared and the sun became clearly visible and as a thank-offering, they cooked the grains they had, offered the food to the Sun and the party ate it. This day has come to be known as *Pongal* which is kept up by the Hindus with great mirth and joy; On the third day the cattles were allowed to graze, and the day has become known as *Mattu-pongai* day, and on the fourth day, the calves were allowed to go with their mother cows, and that day is now celebrated as the *Kannoo-pongai* day. The annual festival of *Thirukartigai Dipam* celebrated on the Tiruvannamalai Mountain on which a large fire is lit up with splendid blaze is in commemoration of the Most High having appeared to Moses in a burning bush. The feast of *Dipavali* is in commemoration of the slaying of a giant named *Narásura*; this is, perhaps, in allusion to Goliath having been slain by David. There are also some Indian terms such as *Togai* etc., in the Hebrew Bible and the modern researches unfold that some of the places mentioned in the Old Testament are now traceable to certain ports on the Western Coast, *Kerala*. The temple of Chidambaram is admitted to be a Shrine of Solomon. The Artificers and Masons who built the Temple of Solomon are also believed to have been sent from India. These and other circumstantial evidences go to confirm that there has been, at least, at one time close intercommunication between Hindus and Jews. The followers of Zoraster also point out to certain sentiments in the Old Testament as having been borrowed from them by the Jews.

Though the early narrative of the fall of Adam and Eve by the guile of a serpent and the account of them having worn fig leaves do not occur in Hindu writings yet that very truth is exhibited all over India, by the planting of *Arasu* (*Ficus Religiosa*) and *Vembu* (*Margosa*) plants together and placing a sculptured stone snake at their base. Here the whole truth is symbolised in a most effective way though the truth has been forgotten, yet the priesthood is very solicitous in getting well-to-do parties to undertake the celebration of the wedded union of

these two plants which represent according to their traditions "fecundity and prosperity" * The plant *Arasu* represents Adam and the *Margosa*, Eve, and the stone sculptured snake, the *serpent* which tempted Eve to eat the forbidden fruit in the garden of Eden. The practice of Hindus decking their girl babies with a jewel of the shape of the leaf of *Arasu* (அரசிலை அரைமுடி) is itself in acknowledgment of our original parents having worn fig leaves. *Arasu* signifies king and the *Margosa* plant is dedicated to *Mari*, the goddess of death; the plant is very bitter, which goes to signify that Eve under the crafty-device of the serpent has brought the bitterness of death into the world. This symbolic representation of the union of Adam and Eve has become a phase of worship among the Hindus.

The Hindu written records are also silent about Man being made in the image of his Maker as this admission perhaps will not tally with the teaching that Brahma was born from the face of Brahma. Yet the truth occurs in a mystified syllable of five letters *ந ம சி வ ய* used as devotional prayer with the prefix, *Om* :—

Na means two legs, *Ma* is the stomach,
Si is two arms, *Va* is the mouth,
Yu is two eyes, and why they both were made
 So out of five letters we see Sivayam
 Agreeable, beautiful standing.†

* It is not long ago that Lord and Lady Wenlock planted these two plants together at the request of Rajah Sir Savalay Ramasawmy Mudaliyar in the compound of his choultry (Rest House for Travellers) lately erected by our worthy citizen who is becoming known through his extensive charities as the "Peabody" of Madras.

† See Page 174, The Folk Songs of Southern India by Charles E. Gover.

நவ்விரண்டு காலதாய் நவ்விற மவ்வு வயிறதாய்ச்
 சிவ்விரண்டு தோளதாய்ச் சிறந்த வவ்வு வாயதா
 யவ்விரண்டு கண்ணநாயமர் திருந்த காரணஞ்
 செவ்வி யொத்து நின்றதே சிவாயமைந் தெழுத்துமே.

(சிவவாக்யம், சி)

This very word *Namasiraya* is traceable not only to the first Adam but equally to the second Adam, the incarnate Son. (Cf. St. John I-1. In the beginning was the Word, and the word was with God and the Word was God.-14. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of only begotten of the Father) full of grace and truth.)

It is admitted by Hindus that long before *Jyasa* compiled the *Vedas*, a party of ancient Masons, known under the terms of *Visva Brahmins*, *Deva Brahmins* and *Dera Kammalars* who are supposed to be the descendents of *Visvakarma* entered India by crossing the Panjab. It is by these Masonic Brahmins, that the several sculptures were introduced, which are admitted by Dr. Sakes as the divine truths in their purest form and are the leading facts of the Holy writ. This party of Masons is supposed to have travelled all over the world, and perhaps the Architect who built the temple at Jerusalem is one of the Chief of that party. The founder of Jerusalem is traceable in the Hindu writings as an Aryan King named Palus.

There is also a well-founded tradition in India that Sage Bhoga went over to Europe and the races inhabiting that continent are supposed to be his descendents. Europa is said to be the daughter of Brahma. At least this goes to show the original relationship that existed between the people of the East with those of the West.

This sage Bhoga was a member of the Antient Masonic community of India. He was also acquainted with the art of healing, and was particularly skilled in Surgery. In his works, as an artificer, on metals, he symbolises the Metals as follows:—

Gold as the Mother of the Earth, Mary
 Lead as the Prince of darkness
 Copper (the sun) as the Sanctifier
 Iron as the Holy Spirit
 Zinc and Silver as Jesus Christ
 Pewter as God, the Father.

The following is the text in Tamil—

மருவுகின்ற தங்கமது பிருத்திபாகுட--(அம்மன்-டேர்)
 மகத்தான கார்பம அப்பு வாகுட--(கருமுதல்)
 செருவுகின்ற செரபதுவும தேயு மாகுட--(சூரியன்)
 இருவுகின்ற விருரபதுவுவ் வாயு மாகுட--(ஆனியாவர்)
 கருவுகின்ற நாகமது ஆகாய மாகுட--(இயேசு)
 உருவான வெள்ளீயர் மூசண்ட னுமே.--(மீசா) (போகர் நிகண்டு.)

There is also a prophecy current among Indian Masons, that Visvakarma, the Architect of the Universe, will appear in the world as *Prajapati*, the Lord of creatures, and after civilising Europe, he will return to this land with all the reform and discoveries of the West to establish his sovereignty over this peninsula.

There is also a tradition current in Southern India that the Divine Artificer is the Priest of the world and the Lord who rides over the clouds *

I have hitherto endeavoured to put forth matters relating to theories both for and against the supposition whether Hindus are indebted to divine truths to Christian sources or not. My readers are at liberty to think, reflect and judge for themselves.

When the subject is studied with an unprejudiced mind, it goes to prove that there was, and there is from the beginning only one source of Light which pointed as the guiding star of our saving Faith. This truth was promulgated by our ancients in an imperishable form by a party of divinely inspired Masons who have sculptured the divine truths, on rocks, and not on the sands of time.† This party who came to India on and after the separation from the original stock of the human family have communicated these truths in a prophetic form and through prophetic symbols. Mr. Duffield in his work "on the Prophecies" p. 226, says,—

* "கம்மளன் ஜகச்சூரு மேகவாகனப் பிரபு."

† All the liberal arts and sciences were once the monopoly of the Masonic bodies.

“The innumerable nature of the thing which is used as a symbol, forms a better representative than the changing character of the words which denote that thing. It matters not how much living languages may change, or how much the sound of words, which express things, may vary, if we understand the thing, the thing itself is the same, and stands an immutable symbol, much to be preferred as a representative of thought to naked, unfigurative language. What we thus say of one is true of every symbol, and therefore the definite and fixed import of symbolical language renders it the best and fittest vehicle of prophecy.”

Mr. Duffield quotes Mr. Faber, as saying, “The language of symbols, being purely a language of ideas, is, in one respect, more perfect than any varied language ever known and employed: it possesses the varied elegance of synonyms without the obscurity which springs from the use of ambiguous terms.”

Let us then be contented to study from the sculptured monuments of truth bequeathed to us by our ancients, and not always from perishable and ever varying interpretations of written documents. It is certain that the early families of the Earth possessed an unwritten but definite knowledge of the great Jehovah, and his requirements of the race morally and spiritually, and that the divinely inspired party of Masons who separated and travelled throughout the world implanted, and illustrated the divine truths in the edifices built by them. The recent researches of *savants* in connection with the Great Pyramid of Egypt bring us to the miraculous discovery of this very truth. This Great Miracle in stone is supposed to have been built in 2170 B. C., and the researches and study of Professor Piazzzi Smith, the Astronomer Royal of Scotland, combined with those of other *savants* in connection with this monument brought to light from its symbolism the truths of Christianity—in fact all the incidents related in the Old and New Testaments, besides proving that in substance it contains all the scriptural treasure from the beginning to the end of the world along with Astronomical and other Scientific truths. From these and others facts we are led to conclude Primitive Hinduism which corresponds so closely with Christian truths has been introduced by antient

Masons of India and the import of their sculptured monuments since coming under the custody and management of a wily priesthood, the descendents of Vasishta, the purity and teachings which this Masonic School taught were rendered impure, mystified, and perverted by adding innovations of their own. I would therefore, for the purpose of distinction define Primitive Hinduism and Revelation, MASONRY, and the current and popular religion of the Hindus, BRAHMINISM.

Masonry is believed to be co-eval with creation and the Masonic Light constitutes the religious instinct of the world by pointing out *the Saving Truth* to redeem mankind from its fallen condition. The rays of this saving true light have been diverted and even perverted into several religious systems by man under the sacred garb of the Priest. Just as a ray of a pure white light when seen through the medium of a prism in a dark chamber become decomposed and appear as if it is made of seven different colours thus by man's ignorance, inclination and prejudice the world has now become filled with so many man-made *spurious* religious systems like quackery in the practice of medicine, or in other words the world abounds with quack doctors for the healing of the ailments of the body and soul. To make my meaning more explicit, let me narrate an illustration. A certain medicinal drug was known to be a sovereign remedy for all ills our flesh is heir to and for the cure of which the whole plant was originally administered in an appropriated form by the Physician who discovered it. In course of time the virtue of that drug became established and the people themselves began to resort to it directly. But the Pharmaceutists fearing that their livelihood was likely to be interfered with, one Druggist selected the root of the plant and converted it into an Infusion, a Decoction or Tincture with other adjuncts to disguise it. Another took up the bark and made a similar use of it; a third either used the fresh juice of the leaves or made an extract of it; the fourth used the flowers as a confection, and the fifth, converted the seeds into an Electuary. Thus each Druggist or

Practitioner tried to pass of these preparations under spurious names to hide the secret from the world in order that each may thrive. In a similar manner one may reasonably conclude that the several spurious religious systems of the world have come into existence by the wily man-made inventions under the Sacred disguise of a priestly institution and thereby retain a certain number of followers to each Creed, under the firm belief of their faith in it, just as many people still continue to resort to quacks, instead of availing themselves of the services of a well trained Scientific Physician.

The conclusions which one could arrive at after due considerations that all nations are the branches of one human family and the languages they speak have also a common origin likewise their religious systems are traceable to one common source or revelation. The earliest family of mankind on separating from the original stock emigrated from place to place, settling in their course in places which were found convenient for their purpose. Among each party there must have been persons to whom divine truths were known, and who in the absence of written language sculptured those divine truths as prophetic symbols on imperishable rocks for the guidance of future generations, and these divine truths became incorporated in the national life of each isolated branch of the human family. Thus the Old Testament consolidates the career and the history of the National life of the Jews and the Maha Bharata of the Hindus.

The branches of the human family in course of time, had to localise and limit their settlement into a sacred shrine, and in order to retain, and give currency to the divine truths they were necessitated to fix upon a Mountain as the residence of the Most Holy, and Rivers as their sacred streams which washes away their sins. Thus we find Jerusalem as the Sacred City of the Jews. Mountains of Lebanon, Olives, Sinai and others as their Sacred Hills, River Jordon as their Sacred River. Here in North India, Benares as the Sacred City; Ganges as the Sacred River

and the range of Hymalayas as the Holy Mountain. Again in South India, we have such mountains as Tripati as the sacred Hill of the Vaishnavites, and Tiruvannamalay and the Pulney Hills as the Holy Mountains of the Saivites ; as for rivers we have the Godavery, Krishna, Cavery &c. Thus, as time advanced and letters were invented, literature came into vogue and each place now boasts of a *Sthala-puranam* in which the local priesthood and the bard vied with each other to excel in proclaiming and praising their favorite shrine as the only goal where man could rest his soul. Unfortunately the families that colonised India have not preserved the Divine truths committed to them in their entirety, and having lost sight of them, the ordinary masses of people had to rely upon their preceptors or the priesthood who, as the blind leaders of the blind, either designedly or unconsciously brought the pure worship of the Most High to flow into impure channels of polytheistic idolatrous worship. Just as Christianity has become warped and twisted during the past nineteen centuries, Hinduism has suffered a similar fate under its priestly leaders and priestcraft.

As researches among written resources available have not brought us to a satisfactory conclusion there is yet another source left for future explorers to discover, I mean, the labours of the archeological survey now employed in India. If their efforts could bring to light that there existed sculptured monuments illustrating the legends of Krishna long prior to Christian Era the point now at issue could be easily decided in favor of Hindu writings. There is an excellent sculpture of the kind on the rocks at *Mavalivaram* known to Europeans as the ‘Seven Pagodas’ but the dates are variously fixed by European experts.

“Mr. Fergusson writing of the Rathas states as his opinion that they were “carved by Hindus probably about 1,300 A. D.” The researches of Sir W. Elliot led him to fix the era of the oldest Tamil inscription on the rocks at *Mavalivaram* at the latter part of the 11th century and that of the rock inscription at *Salubar Kuppam* at the commencement of the 12th century.”

“The Rev. Mr. Taylor conjectures that the excavations and sculptures,

together with these older inscriptions were accomplished in the *sixteenth* or *seventeenth* century. Sir Walter Elliot on the other hand is of opinion that they could not have been made later than the sixth century.*

As far as my researches go, I am convinced that Primitive Hinduism is pure Masonry. This Masonic light has existed from the very Creation. The practices of the Saivites reveal mysteries connected with both the garden of Eden and of the garden of Gethsemane; and the doctrines of the Vishnuvite correspond with those of Christianity. When the whole is studied with an unprejudiced mind under the guidance of the Masonic light Saivism will be admitted to be the religion of the *first* Adam and Vaishnavism, the religion of the *second* Adam; and the whole structure of Hinduism as it now exists if thoroughly weeded out of its parasitic growths and priestly innovations will yet reveal itself a purely Emblematic Church (*Nidarsana Mandiram*—*நிதர்ஸனமடம் தீரம்*).

In a great many celebrated temples masonic emblems are embedded or concealed under the Idols open for public worship. These emblems are generally engraved on a plate of Metal of Copper, of Silver or of Gold. These are generally squares, circles, triangles, and double triangles containing their mystic letters within them. Even the Yogies assume in their *Asanams* or attitudes of prayer, those of squares and compasses, levels, triangles and double triangles, a clear proof of the system being based on Masonry. The plate on which the Masonic Emblems are engraved is called *Yantram* which the priesthood has *Tantratised* (cunningly deiced) to pass off as mighty *Mantrams* (Magic spells) of wonderful power either for good or evil on their credulous worshippers for their personal aggrandisement, besides impressing upon their minds that those Mantrams are under the control of the priesthood, and therefore that the Brahmin is their God.

It is also likely that as Christ is prefigured in the Old Testa-

* See Capt. M. W. Carr's Descriptive and Historical Papers relating to the Seven Pagodas on the Coramandal Coast.

ment, and as the Great Pyramid of Egypt built in 2170 B. C. portrays the prophetic Advent and Mission of the Son of Man, the Hindu Masons who originated from the same source of light, have also introduced the Saving Truth in their land as prophetic symbols in the same manner as the Gospel was first preached in the East by St. John the Baptist, and afterwards spread its divine influence to the West by the preachings of St. John the Evangelist. These two are the patron saints of Masonry. Thus according to the light of Masonry it is quite apparent, that the saving truth existed before creation, it exists now, and will continue to exist till the end of the world. This Light of Truth has now become properly focussed into the saving truth of Christianity. If we could study the other religious systems we find this light penetrating them though its rays are divergently scattered in them, thus we will find Buddhism to be no other than the Ethical form of Christianity (*Karmanushtana Rakshakam கர்மநுஷ்டான சக்தகம்*) Mahomedanism to be the Epicurean form of Christianity (*Bhoga-parayana Rakshakam பேசுபராயண சக்தகம்*) and the primitive Hindnism or Masonry to be the Spiritual form (*Gnananushtana Rakshakam ஞானநுஷ்டான சக்தகம்*) and Yogaism, the Ascetic form of Christianity (*Yoganushtana Rakshakam யோகநுஷ்டான சக்தகம்*) and those of the people of Europe of the Historical form of Christianity (*Charitraparayana Rakshakam சரித்ரபராயண சக்தகம்*). From these it will be conceded that there is only *one* Religion universal alike to all nationalities, though the Priesthood is anxious to keep one brother at enmity and at variance with one another by their sectarian teachings.

The Architect who built the Great Pyramid of Egypt must have been divinely inspired to introduce such a system of symbolology twenty centuries before the Christian Era as to predict the whole scriptural and scientific truths in this miracle of stone; in the like manner it would have been possible for the Antient Masons of India to have achieved the same. In illustration of their prophetic skill I shall here state one or two instances.

There is an inscription in the great Bull Temple of Tanjore to the effect that after a sovereignty of *fourteen* Cholas, *four* Naidu and *twelve* Mahratta Rulers that kingdom will pass into the hands of the dominant power which has actually taken place.*

The other is “the name of a well-known stanza, believed to have been written during the period of a Tamil Dynasty in Ceylon, foretelling as it is interpreted, a succession of different foreign powers, and the final restoration of Native rule, in those regions. It is as follows:—

முன்னைக் குளக்கோட்டன் மூட்டுந் திருப்பணியைப்
பின்னைப் பாங்கு பிரிப்பனே—மன்னுகேள்
பூனைக்கண் செங்கண் புனைக்கண்ண னுண்டபின்பு
மானே வடுகாய் வரும்.

“The sacred edifices which the king Koolakottan reared, the Portuguese will demolish, listen O King—after the reign of the cat-eyed, the red-eyed, and the smoke-eyed, O thou deer-eyed, the Vaduca will succeed. There is a different version of the last line, but it does not effect the general meaning—the smoke-eyed are said to be the present dominant power.”†

So far the sculptured monuments left by ancient Masons retain the divine truths intact; it is only the literature of the Hindus that differ as to their details. It strikes me that Hindu writers have not been preserving the events in order or that they have lost their recorded matter, and the present current literature as to their form of belief has been written from memory just as their imagination and prejudices led them. There is a clue traceable to this effect. It occurs in their writings, that their Vedas were carried away by a demon named Hiranyakshah and hid under the depth of the sea, for the recovery of which Vishnu himself assumed the form of Matsya (=Icthus) the fish.

* வலசல் பதினானு வல்வடுகர் நாலு
சிலைமூன்று நான்குடனே சென்றபின்—சிலைகுலைத்து
வந்தவருந் காளாய் வதைகப்பிபு போனபின்பு
அந்தனனே ஈனானு மாக.

† See Winslow's Tamil Dictionary சுல்கெட்டு.

Perhaps this has some allusion to the divine truths having been carried away to other lands, and the importation of those truths back across the sea into this land by the Messengers of the Saviour who, to the Western world, was known under the Greek appellation of ICHTHUS, the fish.*

It is evident anyhow that as Christ was the First-born of all creation (Col. I. 15), His sacrifice was foreknown before the foundation of the world (I Peter 1-20), that He was slain from the foundation of the world (Rev. XIII. 8) and that the Church is said to have been chosen in Him before the foundation of the world (Eph. I-4), His saving truth was fore-known to the world though it has been since forgotten. However the Hindus still retain these truths in a crystallized form against all the perverted teachings of their priesthood: it is therefore plain that primitive revelation and the form of belief is purely spiritual though they cannot boast of a reliable historical record, and that by the efforts of the people of the West, it is becoming daily apparent that the lost records are being brought back to them in the teachings of the Christ of History as well as the restoration of the Light which travelled from the East to their land, with compound interest.

Now it is left to the Hindus to compare notes with the Light of Historical Christianity to adjust their differences and to own Christ as their elder brother. He returns to them after a long journey and sojourn in the West developed more powerfully both physically and mentally as is natural to a prolonged residence in a colder region, clothed in the Western garb which stands in the way of my Hindu brethren recognizing Him as their Elder Brother, as they naturally expected to see him in his oriental form and in his ascetic garb devoid of all worldly embarrassments. It will be therefore prudent on the part of

* I esous=Jesus.

Ch ristos=Christ.

Th eou=God.

U ios=Son.

S oter=Saviour.

I CH TH U S=Jesus Christ, the son of God, the Saviour.

those engaged in the work of the Indian Vineyard to till, manure and cultivate according to the nature of the soil in order to bear fruit in abundance, otherwise not much success is likely to attend the labours of the present bodies of Missionaries whose efforts, I am afraid, have been hitherto directed without the usual adjuncts requisite for complete success. If sincere Christians will give up their sectarian differences, and study to adopt themselves to meet the spiritual cravings of the people of the East, it should be their endeavour to study the existing systems of beliefs of the children of this soil, and with the aid of the information they possess about the Christ of History to proceed to raise a true **Eastern Church of Christ**. They will find in the land materials enough to enlighten them further in the interpretation of the scripture, a portion of which still remains a locked up treasure to an occidental mind. I am certain, though the treasure has travelled away to the West, yet its key is left behind, and by strenuous search *that* key will be found in this land.

A true Eastern Church is all that is wanted to render Christianity acceptable to the people of the East when the returning light of our Saviour is sure to penetrate more powerfully into the domiciles of the Hindus, instead of through the present glimmering and much clouded light presented to them through sectarian channels. It will be then alone, I am certain, that our ELDER BROTHER will be disclosed to them and to the whole world in His *natural* state. He will be then left free to knock at every door to find his entrance by pulling down every barrier raised against Him, and finally, dethrone the prince of darkness from the face of this earth and enthrone himself as the ruler of the whole universe, as he was at the beginning of its creation. That, that time may soon arrive should be the prayer of every soul, for says the Book of Revelation, Chap. XXII. "12. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. 13. I am Alpha and Omega, the beginning and the end, the first and the last.

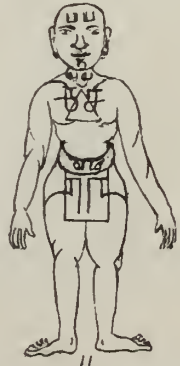
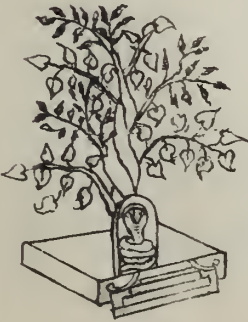
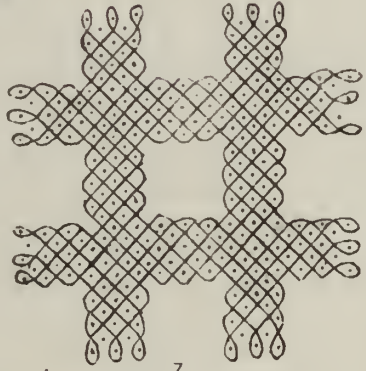
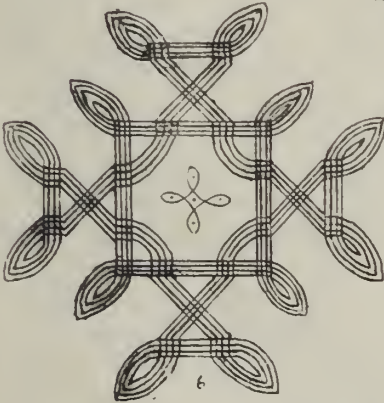
14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Here I hope my Hindu brethren will be able to recognise in the words, 'the first and the last,' *Adi-seshan*, and in the phrase "enter in through the gates into the city," *Dwarakapurial* allegorised and revealed to them in their true import and signification.



EXPLANATION OF PLATE II.



- Figure* 1. Vishnu.
2. Ganapati
3. Transformations of the Chakram or Disc.
4. " " Shank.
5. " " Namam.
6. Krishna's Cradle.
7. Manakkolam.
8. Tāli or the wedding token.
9. Union of Ficus Religiosa (அரசு) and Margosa (மேம்பு)
 with a Sculptured Snake.
10. Arai-mudi,
11. Man in the image of his Maker.



EXTRACTS
FROM
THE TWO BABYLONS;
BY THE LATE
REV. ALEXANDER HISLOP,
OF EAST FREE CHURCH, ARBROATH.

Fifth Edition, 1873.

BRAHM.

The ancient Babylonians, just as the modern Romans, recognised in *words* the unity of the Godhead; and, while worshipping innumerable minor deities, as possessed of certain influence on human affairs, they distinctly acknowledged that there was ONE infinite and Almighty Creator, supreme over all. Most other nations did the same. "In the early ages of mankind," says Wilkinson in his "Ancient Egyptians," "the existence of a sole and omnipotent Deity, who created all things, seems to have been the *universal belief*: and tradition taught men the same notions on this subject, which, in later times, have been adopted by all civilized nations." "The Gothic religion," says Mallet, "taught the being of a supreme God, Master of the Universe, to whom all things were submissive and obedient."—(*Tacit. de Morib. Germ.*) The ancient Icelandic mythology calls him "the Author of every thing that existeth, the eternal, the living, and awful Being; the searcher into concealed things, the Being that never changeth." It attributeth to this deity "an infinite power, a boundless knowledge, and incorruptible justice." We have evidence of the same having been the faith of ancient Hindostan. Though modern Hinduism recognises millions of gods, yet the Indian sacred books show that originally it had been far otherwise. Major Moor, speaking of Brahm, the supreme God of the Hindoos, says:—"Of Him whose glory is so great, there is no image." (Veda.) He "illumines all, delights all, whence all proceeded; that by which they live when born, and that to which all must return." (Veda.) In the "Institutes of Menu," he is characterised as "He whom the mind alone can perceive; whose essence eludes the external organs, who has

no visible parts, who exists from eternity the soul of all beings, whom no being can comprehend." In these passages, there is a trace of the existence of Pantheism; but the very language employed bears testimony to the existence among the Hindus at one period of a far purer faith.

Nay, not merely had the ancient Hindoos exalted ideas of the *natural* perfections of God, but there is evidence that they were all aware of the *gracious* character of God, as revealed in his dealings with a lost and guilty world. This is manifest from the very name Brahm, appropriated by them to the one infinite and eternal God. There has been a great deal of unsatisfactory speculation in regard to the meaning of this name, but when the different statements in regard to Brahm are carefully considered, it becomes evident that the name Brahm is just the Hebrew Rahm, with the digamma prefixed, which is very frequent in Sanscrit words derived from Hebrew or Chaldee. Rahm in Hebrew signifies "The merciful or compassionate one." But Rahm also signifies the *womb* or the *bowels*, as the seat of compassion. Now we find such language applied to Brahm, the one supreme God, as cannot be accounted for, except on the supposition that Brahm had the very same meaning as the Hebrew Rahm. Thus, we find the god Krishna, in one of the Hindoo sacred books, when asserting his high dignity as a divinity and his identity with the Supreme, using the following words: "The great Brahm is my *womb*, and in it I place my fœtus, and from it is the procreation of all nature. The great Brahm is the *womb* of all the various forms which are conceived in every natural *womb*." How could such language ever have been applied to "The supreme Brahm, the most holy, the most high God, the Divine being, before all other gods; without birth, the mighty Lord, God of gods, the universal Lord," but from the connection between Rahm "the womb," and Rahm "the merciful one?" Here, then, we find that Brahm is just the same as "Er-Rahman," "The all-merciful one,"—a title applied by the Turks to the Most High, and that the Hindoos, notwithstanding their deep religious degradation *now*, had *once* known that "the most holy, most high God," is also "the God of Mercy," in other words, that he is "a just God and a Saviour." And proceeding on this interpretation of the name Brahm, we see how exactly their religious knowledge as to the creation had coincided with the account of the origin of all things, as given in Genesis. It is well known that the Brahmins, to exalt themselves as a priestly half-divine caste, to whom all others ought to bow down, have for many ages taught that, while the other castes came from the arms, and body, and feet of

Brahma—the visible representative and manifestation of ‘the invisible Brahm, and identified with him—*they alone* came from the mouth of the creative God. Now we find statements in their sacred books which prove that *once* a very different doctrine must have been taught. Thus, in one of the Vedas, speaking of Brahma, it is expressly stated that “ALL beings” “are created from his mouth.” In the passage in question an attempt is made to mystify the matter; but, taken in connection with the meaning of the name Brahm, as already given, who can doubt what was the real meaning of the statement, opposed though it be to the lofty and exclusive pretensions of the Brahmins? It evidently meant that He who, ever since the fall, has been revealed to man as the “Merciful and Gracious One” (Exod. xxxiv. 6), was known at the same time as the Almighty One, who in the beginning “*spake* and it was done,” “*commanded* and all things stood fast,” who made all things by the “*Word* of his power.” After what has now been said, any one who consults the “*Asiatic Researches*,” vol. vii, p. 293, may see that it is in a great measure from a wicked perversion of this divine title of the One Living and True God, a title that ought to have been so dear to sinful men, that all those moral abominations have come that make the symbols of the pagan temples of India so offensive to the eye of purity.

(pp. 22—26.)

VISHNU.

Vishnu is just the Sanskrit form of the Chaldee “Ish-nuh,” the man Noah or the Man of *rest*.† (p. 219).

† We find the very word *Ish*, “man” used in Sanskrit with the digamma prefixed: Thus *Vishampati*, “Lord of men.” See Wilson’s *India* 3,000 years ago, p. 59.

THE DIVINE MOTHER.

That the birth of the Great Deliverer was to be miraculous, was widely known long before the Christian era. For centuries, some say for thousands of years before that event, the Buddhist priests had a tradition that a *Virgin* was to bring forth a child to bless the world. That this tradition came from no Popish or Christian source, is evident from the surprise felt and expressed by the Jesuit missionaries, when they first entered Thibet and China, and not only found a mother and a child worshipped as at home, but that mother worshipped under a character exactly corresponding with that of their own Madonna, “*Virgo Deipara*,” “the *Virgin* mother of God,” and that, too, in regions where

they could not find the least trace of either the name or history of our Lord Jesus Christ having ever been known. The primeval promise that the "seed of the woman should bruise the serpent's head," naturally suggested the idea of a miraculous birth.

(pp. 123—125)

THE DIVINE SON.

This son, thus worshipped in his mother's arms, was looked upon as invested with all the attributes, and called by almost all the names of the promised Messiah. As Christ, in the Hebrew of the Old Testament, was called Adoni, The Lord, so Tammuz was called Adon or Adonis. Under the name of Mithras, he was worshipped as the "Mediator." As Mediator and head of the covenant of grace, he was styled Baal-berith, Lord of the Covenant—(Judges viii. 33). In this character he is represented in Persian monuments as seated on the rainbow, the well-known symbol of the covenant. In India, under the name of Vishnu, the Preserver or Saviour of men, though a god, he was worshipped as the great "Victim-Man," who before the worlds were, because there was nothing else to offer, offered *himself* as a sacrifice. The Hindu sacred writings teach that this mysterious offering before all creation is the foundation of all the sacrifices that have ever been offered since. Do any marvel at such a statement being found in the sacred books of a Pagan mythology? Why should they? Since sin entered the world there has been only one way of salvation, and that through the blood of the everlasting covenant—a way that all mankind once knew, from the days of righteous Abel downwards. When Abel, "by faith," offered unto God his more excellent sacrifice than that of Cain, it was his faith "in the blood of the Lamb slain" in the purpose of God "from the foundation of the world," and in due time to be actually offered up on Calvary, that gave all the "excellence" to his offering. If Abel knew of "the blood of the lamb," why should Hindoos not have known of it? One little word shows that even in Greece the virtue of "the blood of God" had once been known, though that virtue, as exhibited in its poets, was utterly obscured and degraded. That word is Ichor. Every reader of the bards of classic Greece knows that Ichor is the term peculiarly appropriated to the blood of a divinity. Thus Homer refers to it:—

" From the clear vein the immortal Ichor flowed,
Such stream as issues from a wounded god,
Pure emanation, uncorrupted flood,
Unlike our gross, diseased terrestrial blood."

Now, what is the proper meaning of the term *Ichor*? In Greek it has no etymological meaning whatever; but, in Chaldee, *Ichor* signifies "The precious thing." Such a name, applied to the blood of a divinity, could have only one origin. It bears its evidence on the very face of it, as coming from that grand patriarchal tradition, that led Abel to look forward to the "precious blood" of Christ, the most "precious" gift that love divine could give to a guilty world, and which, while the blood of the only genuine "Victim-Man," is, at the same time, in deed and in truth, "The blood of God"—(Acts xx. 28). Even in Greece itself, though the doctrine was utterly perverted, it was not entirely lost. It was mingled with falsehood and fable, it was hid from the multitude; but yet, in the secret mystic system, it necessarily occupied an important place. As Servius tells us that the grand purpose of the Bacchic orgies "was the purification of souls," and as in these orgies there was regularly the tearing asunder and the shedding of the blood of an animal, in memory of the shedding of the life's blood of the great divinity commemorated in them, could this symbolical shedding of the blood of that divinity have no bearing on the "purification" from sin these mystic rites were intended to effect? We have seen that the sufferings of the Babylonian Zoroaster and Belus were expressly represented as voluntary, and as submitted to for the benefit of the world, and that in connection with crushing the great serpent's head, which implied the removal of sin and the curse. If the Grecian Bacchus was just another form of the Babylonian divinity, then his sufferings and blood-shedding must have been represented as having been undergone for the same purpose, *viz.*, for "the purification of souls." From this point of view let the well-known name of Bacchus in Greece be looked at. That name was Dionysus or Dionusos. What is the meaning of that name? Hitherto it has defied all interpretation. But deal with it as belonging to the language of that land from which the god himself originally came, and the meaning is very plain. *D'ion-nuso-s* signifies "THE SIN-BEARER," a name entirely appropriate to the character of him whose sufferings were represented as so mysterious, and who was looked up to as the great "purifier of souls."

Now this Babylonian god known in Greece as "The sin-bearer," and in India as the "Victim-Man," among the Buddhists of the east, the original elements of whose system are clearly Babylonian, was commonly addressed as "The Saviour of the world." It has been all along well enough known that the Greeks occasionally worshipped the supreme god, under the title of "Zeus the Saviour;" but this title was thought

to have referenee only to deliverance in battle, or some such-like temporal deliverance. But when it is known that "Zeus the Saviour" was only a title of Dionysus, the "sin-bearing Bacchus," his character, as "The Saviour," appears in quite a different light. In Egypt, the Chaldean god was held up as the great object of love and adoration, as the god through whom "goodness and truth were revealed to mankind." He was regarded as the predestined heir of all things; and, on the day of his birth, it was believed that a voice was heard to proclaim, "The Lord of all the earth is born." In this character he was styled "King of kings, and Lord of lords," it being as a professed representative of this hero-god that the celebrated Sesostris caused this very title to be added to his name on the monuments which he erected to perpetuate the fame of his victories. Not only was he honoured as the great "World-King," he was regarded as Lord of the invisible world, and "Judge of the dead;" and it was taught that, in the world of spirits, all must appear before his dread tribunal, to have their destiny assigned them. As the true Messiah was prophesied of under the title of the "Man whose name was the branch," he was celebrated not only as the "Branch of Cush," but as the "Branch of God," graciously given to the earth for healing all the ills that flesh is heir to. He was worshipped in Babylon under the name of El-Bar, or "God the Son." Under this very name he is introduced by Berosus, the Chaldean historian, as the second in the list of Babylonian sovereigns. Under this name he has been found in the sculptures of Nineveh by Layard, the name Bar "the Son," having the sign denoting El or "God" prefixed to it. Under the same name he has been found by Sir H. Rawlinson, the names "Beltis" and the "Shining Bar" being in immediate juxtaposition. Under the name of Bar he was worshipped in Egypt in the earliest times, though in later times the god Bar was degraded in the popular Pantheon, to make way for another more popular divinity. In Pagan Rome itself, as Ovid testifies, he was worshipped under the name of the "Eternal Boy." Thus daringly and directly was a mere mortal set up in Babylon in opposition to the "Son of the Blessed."

(pp. 113—120.)



A D D E N D A .

Page 23, Line 8, *for* I have built *for read* I have built *for you*.

„ 26, Insert as a footnote * see Dr. Lorinser's Article in the Indian Antiquary, October, 1873.

„ 28, Line 32. Insert between the termination of the sentence the 'true knowledge' and the commencement of another sentence 'The bird' the following:—

Vishnu is also said to possess a CRUCIFORM SCAR ON
his left breast called SRIVATSAM and thereby called
SRIVATSANKITA-VAKSHASA.

„ 34, Insert as a foot note:—

* Professor Max Muller says in his work on India What could it teach us? Lecture I, page 10,—“ We may go back even further into antiquity, and still find strange coincidences between the legends of the West, without as yet being able to say how they travelled, whether from East to West, or from West to East. That at the time of Solomon, there was a channel of communication open between India and Syria and Palestine is established beyond doubt, I believe, by certain Sanskrit words which occur in the Bible as names of articles of export from Ophir, articles such as ivory, apes, peacocks, and sandal wood, which, taken together could not have been exported from any country but India. Nor is there any reason to suppose that the commercial intercourse between India, the Persian Gulf, the Red Sea and the Mediterranean was ever completely interrupted, even at the time when the Book of Kings is supposed to have been written.”



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